

Albania

I. Oldest and Quaintest of Balkan Peoples

By M. Edith Durham

Author of "High Albania"

THROUGHOUT the eastern half of the Balkan peninsula—in Bosnia, Serbia, Montenegro, and Albania—the remains of a very early people are found in the prehistoric graves. They worked bronze skilfully and were among the earliest in Europe to work and use iron. Their origin is lost in the past.

About 600 B.C. they were invaded and probably largely influenced by the Celts, from the north. From this Celto-Illyrian stock the modern Albanian descends.

He is thus the oldest inhabitant of the Balkan peninsula, and the fact that he has survived the successive invasion and rule of the Romans, Bulgars, Serbs, and Turks, and remained Albanian, sufficiently proves his tenacious sense of nationality. No conqueror has succeeded in absorbing him. Consequently, among the Albanians we still find traces of some of the earliest European customs.

Like the Scottish Highlanders, the Albanians were a tribal people. The tribes at an early date formed two groups, under separate princes. These groups we can still trace in the Ghegs of the north and the

Tosks of the south. They are one and the same people, speaking the same Albanian tongue. The Ghegs, however, live in a far more rugged land, and in the natural fortresses of the mountains have retained some older usages than the Tosks of the south.

In the northern mountains the tribal system still holds its own, and in spite of oppressors and invaders the tribesmen have ruled themselves by ancient unwritten law and customs, handed down from a remote period and administered by the elders of the tribe in solemn conclave.

The Northern Albanian has further shown his tenacity of purpose by the way large numbers of the tribesmen have remained faithful to the Roman Catholic Church. Albania was Christianised at a very early date. Scutari was a bishopric of the Patriarchate of Rome several centuries before the pagan Serbs and Bulgars were converted, and in spite of pressure brought to bear on them during the time that North Albania fell under Serb dominion in the Middle Ages, the North Albanians are among the very few of the Balkan



CLAN DRESS OF NORTH ALBANIA



INDEPENDENT FIGHTING-MEN OF SOUTHERN ALBANIA

These Christian and Moslem bordermen of Northern Epirus are the Ulstermen of Albania. A hundred years ago they were fighting the Turk, and recently they rose against Albania and won a promise of Home Rule. The race consists of 120,000 Christians and 80,000 Moslems, and they are divided, according to creed, on the question of uniting with Greece.

peoples who consistently refused to join the Eastern Orthodox Church.

Each tribe has its patron saint and before the war, when the peasants were still well-to-do, they feasted this day magnificently, keeping "open house" to all neighbour co-religionists who crowded the small church to overflowing, knelt outside it in long lines, and when the service was over ate sheep, roasted whole on long spits, until they could eat no more. The close-fitting white national dress of the men, braided heavily in black, their scarlet sashes and silver chains, the quaint black dresses of the women, their gay handkerchiefs and ornaments, made a picture that is unforgettable.

War has swept these lands and has left the starving population desolate, pillaged in turn by Montenegrin, Serb, Bulgar, and Austrian. But if given a

chance by their predacious neighbours the natural pluck and industry of the Albanian give reason to hope that in time he will rebuild his burnt villages and again raise big flocks on the rich mountain pastures; again crowd the bazaar of Scutari with livestock, cheese, and poultry, and have hides for export, and sumach to tan and dye them.

The townsman throughout Albania leads a very different life from his pastoral compatriot. He is usually a skilled craftsman and works industriously. Almost all the fine gold embroidery of the Balkans is Albanian work. The gorgeous Court dress of Montenegro was the creation of Albanian tailors. Most of the silversmiths of the Balkans, too, are Albanian or of Albanian descent. And, curiously enough, many of the designs still made by them resemble ornaments found in



PRESERVERS OF ORDER IN OLD VENDETTA VILLAGE

To the folk of Alessio this group of armed policemen represents the end of things. The Malsia highlanders, living above the Adriatic village and its harbour, are accustomed to shoot at sight, and have enough feuds to last for generations. Considerably fewer than half of them die in bed. The lot of the new policemen may not be a happy one

Photo, H. Charles Woods

the prehistoric graves, so that both the skill and the pattern seem to be inherited from the ancient Illyrian.

In every town hand-weaving is extensively practised. Silk and cotton and woollen goods, often of beautiful and complicated design, are produced. As is usual in many Eastern lands, the town houses, as a rule, stand in their own garden or courtyard, which is surrounded by a high wall. The inhabitants live simply enough. There is little furniture, no stuffy hangings, whitewashed walls often re-whitened, a boarded floor often washed, and a gay carpet. The Albanian can set an example of cleanliness to many others.

Churches and mosques are both to be found in the larger towns. After the Turks had conquered Albania at the end of the fifteenth century, the

Albanians for years prayed the help of Christian Europe, and especially of Venice. None came, and in the eighteenth century Islam began to spread in Albania as in other Balkan lands. But the Albanian put race before religion, and both Christian and Moslem united to struggle against the Turks for independence. Nor is the Moslem Albanian fanatical. He often belongs to the very liberal Dervish sect of the Bektashis. Before the plundering of Albania during the recent wars, it was a pleasant sight to see the reverend Baba of a Bektashi monastery, with his great white cap and his silver earring, standing at the door distributing bread and alms to poor wayfarers.

Mixed marriages of Christian and Moslem took place in spite of the orders of the priests, and members of both



PAGEANTRY AND POLITICS IN THE FESTIVAL OF OUR LADY OF SCUTARI

The strongest mountain tribes of Northern Albania have been faithful to the Latin Church through ages of persecution by Serb, Bulgar, and Ottoman. Remembering their wrongs, they hate most the Serb, Montenegrin, and Bulgar, who are all members of the Eastern Church. Their picturesque open-air processions on religious occasions are now like flauts in the face of the Serb and his Scutari supporters

Photo. M. Edith Durham



MEETING OF TOWNSMEN AND HIGHLANDERS OF THE WARLIKE LATIN CHURCH OUTSIDE SCUTARI CATHEDRAL

Much had the Mirdite mountaineers and their town kinsmen to discuss together in the precincts of their great cathedral at Scutari. Their fate hung in the balance at the Council of the League of Nations, and their town was at the mercy of the Serbian forces of the hostile Eastern Church. They were well advised to remain passive and trust in the Council. Though Christians, many of them wear the fez, others a skull cap, and some a scarf twisted round head and neck

Photo M. Edith Durham



THREE TROUSERED BEAUTIES OF SCUTARI

In Scutari town, where Moslem and Christian Albanians mingle, all townswomen wear large, loose, Turkish trousers of silk or cloth. Silken also are their long-sleeved chemises, over which are embroidered boleros, with a huge many-coloured sash. Outdoors, all hide their faces in robes that fall from head to knee and serve the purpose of the Moslem veil.

religions can sometimes be found in one family. Very many of the tribes are mixed, and Christian and Moslem have the same national usages.

Old-world beliefs still lurk among the country folk. The fear of spells, magic, and the baleful evil eye haunts many a one. "Ore," or spirits which flash like fire at night, are said to stop the traveller on his way, and the Shtriga, or witchwoman, can make herself small like a fly, crawl through the keyhole, and suck her victim's blood. Perhaps the malaria-carrying mosquito is the origin of this belief. Folklore has usually some solid basis.

Though higher education is lacking, yet hereditary lore, handed down

through generations, fills many gaps. There are peasants in Albania who can work cures of certain diseases and of simple disorders, and there may be met with native surgeons who are very skilful. They can perform operations, and they understand antiseptic treatment. Indeed, this seems to have been practised in Albania before it was known in England. Wounds were treated with raki instead of being washed with water as far back as any memory or record goes. A clever peasant surgeon will even mend a broken skull by replacing the bone by portions of ground shell.

Evil spirits are most active in March, and then mothers tie garlic round their



HANDSOME GIRLS OF THE NEW ROMANY STRAIN

They have nothing in common with gipsies of Hindu origin, being descendants of Rumanians who settled on the Pindus range, and were broken and driven into a wandering way of life. This picturesque, new Romany folk is hard-working, and families generally pick up so good a living in the mountains and valleys of Albania that few care to return to Rumania

Photo, Underwood & Underwood

children's necks to protect them. Mother has many other things to do also. She has to make the coarse maize bread, and bake it on the hearth under an iron cover upon which the hot wood-ash is piled. She saves the wood-ash carefully, and uses it in place of soap with which to wash the clothes, which come out beautifully clean. The maize is ground in primitive little water-mills, with wooden turbine wheels, built over every torrent. Mother also weaves the thick woollen stuff and takes it to the tulling mill where two heavy wooden mallets, worked by water-power, pound and beat it into a thick

telt. And she plaits the black braid with which to trim it. The fire on the hearth seldom goes out. It is banked up at night. When the last male of a house dies, the women extinguish the fire as sign of mourning.

Rivers in some places are still crossed on inflated sheep skins or in big dug-out tree trunks.

Such has been country life. The reason it has been so primitive is because, under Turkish rule, the Albanians could only obtain any education by great difficulty and often risk.

The Albanian language, as spoken from the plains of Kossovo to the Gulf



CROWNED SHEPHERDESS AND HER STRAW-BUILT COT

She is already earning money, as her silver crown and belt jewelry show, but she has yet to cover her toque with silver coins. By her quaint face wrapping she seems a Moslem girl, but perhaps she is a Christian, and can explain it as a defence against evil spirits. In any case, she can soon be purchased for marriage by one of her tribesmen in the hills above Valona



EPIROTE GIRLS OF THE DISPUTED SOUTHERN HIGHLANDS

They come from the old Doric stock of Northern Epirus, and, in spite of their fine Albanian costume, they speak Greek and want to make their land Greek. Their race, still living round the ruins of Dodona, produced, under Pyrrhus, the last great fighting-men of old Greece; and, under Byron, the first fine fighting-men of new Greece.

of Arta, has puzzled philologists. It is neither Greek nor Slav. It has a rather complicated Aryan grammar, and has as its bedrock, doubtless, the tongue of the ancient Illyrian, the speech of Alexander the Great's Macedonian. For Strabo, writing in the first century A.D., tells us that both peoples spoke the same language. To this language the Albanian, whether

Christian or Moslem, clings with an affection and tenacity which has something of the heroic.

In vain have Serb, Greek, and Turk tried to destroy it. Serb and Montenegrin have annexed thousands of Albanians and never permitted them to have a school or print a paper in their own tongue. The Christian Albanians of the south belong to the Eastern



TOSKS ON THE WAY TO FRATERNISE WITH GHEGS

The Tosks, or southern clansmen, are distinguished by the fez from Greek Albanians, and by the fustinella, or pleated kilt, from the trousered northerner. Roadless highlands have separated the Tosks of the south and the Ghegs of the north of Albania for ages



NEW BLACK WATCH OF THE OLDEST OF HIGHLANDS

The southern tribes, broken by Moslems, were reduced to feudal state under strong-handed lords. When their chiefs were not warring, order prevailed, but some of the best fighting-men now form a kind of Black Watch, like that which maintained order in Scottish Highlands

Photo, H Charles Woods



THE HORSE THAT DOES THE WORK OF A RAILWAY

Being a confused mass of mountains, torn by flooding torrents, Albania is a land in which nearly everything is conveyed on the back of a pack-horse. As the highlander likes something on which he can ride to battle as well as to market, he contemns the mule and worships the horse

Photo, H. Charles Woods



ALBANIAN BOATMEN ON LOVELY LAKE SCUTARI

Lying between the Albanian highlands and Montenegrin mountains, the great lake of Scutari has lost its Turkish, Clyde-built war fleet which was the funniest naval show on earth. There remain only its natural beauty, perhaps unequalled in Europe, and its pirate-like boatmen, in seatless boats

Photo, Gregorius Brown

ALBANIA & THE ALBANIANS

Orthodox Church, and here a Greek bishop once even excommunicated the Albanian language, and priests taught that it was useless to pray in Albanian, as Christ does not understand it.

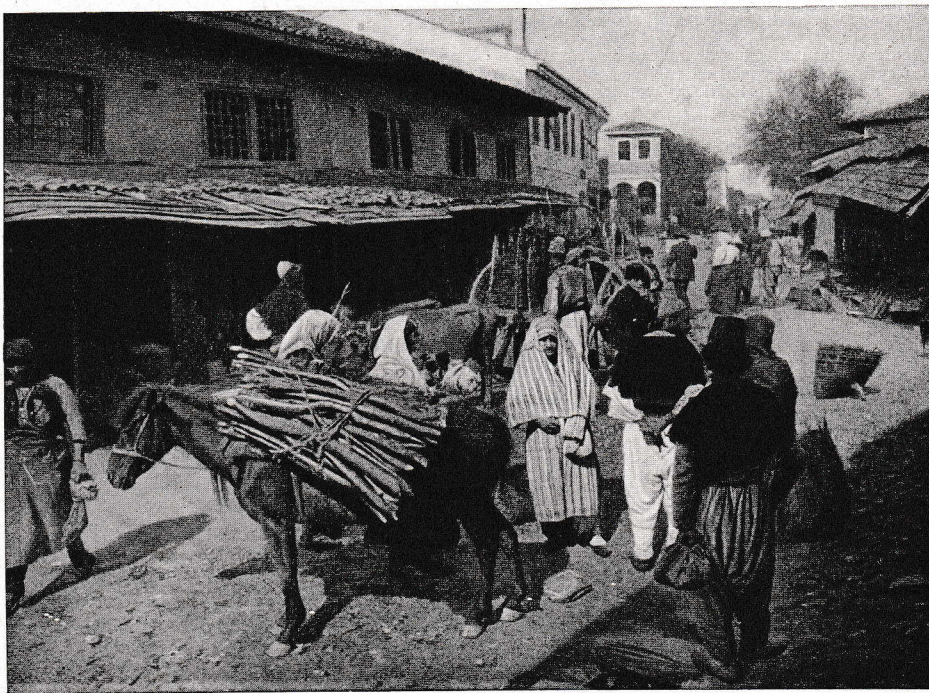
The Turk punished with fifteen years' imprisonment anyone who taught the forbidden language or printed it, but the indomitable Albanian printed his books abroad and smuggled them in with difficulty and danger. He took advantage, too, of foreign aid. Italy and Austria, both intent on annexing Albania, started rival schools in the north, for propaganda purposes, with which the Turks dared not interfere. The Albanian learned—and remained Albanian. When he could afford it, he finished his education in Vienna or Paris. Many students were trained at Robert College by the Americans.

There have been martyrs to the national cause. But at length it has triumphed. The Albanian people have at last been granted independence in

a part of the lands once theirs. Since the early part of 1920 they have been free to elect their own government and to reconstruct the land which, since 1914, has been overrun by seven armies. All Europe is reconstructing. Few lands with such slender resources have done more in the time to show a passionate desire to learn and to develop on national lines.

In two years no fewer than 528 schools have been opened. The towns have been cleaned up. Small hospitals have been opened. The post carries letters safely through the land. A smart gendarmerie has been organized. Public safety is ensured, and order reigns everywhere. Those of us who knew the land in Turkish days rub our eyes and can scarce believe them.

If enthusiasm were enough there could be no doubt of Albania's future. The will and the enthusiasm are there. The question is, what are Albania's resources? Her first and most pressing need is



BUSY DURAZZO AND HER GIFT FROM OLD ROME

Captured by the Austrians and taken from them by the Italians, the little Albanian port of Durazzo, with its picturesque medley of Moslems and Christians, is the key to the highlands. From it still runs the great Roman highway to the East, by Elbassan and Ochrida, tapping the bridle path trade of both northern and southern highlanders



THE OPEN, SPIKED OX-WAGGON OF THE MOUNTAINS

In the roadless highlands of Northern Albania these huge-wheeled ox-trolleys are the farmer's alternative to the pack-horse. Outside a few large towns they were, until lately, the only form of carriage. The huge wheels and boardless, massive framework survive on tracks on which no ordinary cart could live for long. The stakes are useful in hay-carrying

Photo. Gregorius Brown

to have her frontiers recognized by the Powers, and so guaranteed that the country may be spared the constant drain and expense of defending them.

That done, Albania has much that can be developed. All the plain land, and much of the lower slopes of the hills, is highly fertile, and even with the present primitive implements and methods of cultivation, corn, maize, tobacco, the vine, and the olive flourish, as well as every kind of fruit and vegetable. Any capital sunk in draining the water-logged land at the mouths of the chief rivers would soon repay itself by increasing the arable land, and would also destroy the malaria which is bred in swamps. The mountain pastures are excellently adapted for sheep, goats, and cattle. But the thousands of beasts looted by the enemy need replacing. The breeding of a race of little horses, very good mountain climbers, with a dash of the Arab in them, was formerly one of

Albania's assets. Here, again, war has depleted the stock.

The mineral wealth of the land is not at present well investigated. There are copper and lignite near Scutari and Koritza. Asphalt has for many years been mined at Selenitza, near Valona, and petroleum is reported in the same district. Silk, linen, and hemp are grown and manufactured in small quantities for local use. Scutari has a small export of caviare and dried fish.

Lastly, Albania has her magnificent mountain scenery as beautiful as any in Europe, and as yet unexploited, and awaiting the traveller who does not mind roughing it a bit and finds a pleasure in the unbeaten track. There are mountains to be climbed known as yet only to the herdsman. There are trout in the mountain streams, snipe and woodcock in the marshes, and wild boar in the forests. The Albanian Alps only need to be known to become one of the "playgrounds of Europe."



IN THE MARKET PLACE OF VALONA, THE OLD-WORLD ALBANIAN CITY OF ITALIAN DESIRE

Valona is a quiet market town for a pastoral branch of the southern highlanders, who are rich in olive oil, maize, and cotton. But Valona has a magnificent island-guarded harbour and is the nearest to Italy of Albanian seaports. Properly equipped, it can close the Adriatic to all commerce, so the Italians would like to keep it

Photo, M. Edith Durham

Albania

II. Growth of the Foundling State of Europe

By H. T. Montague Bell

Editor of "The Near East"

DESCENDANTS of the first Aryan immigrants, and of the Illyrians, Thracians, or Epirotes of classical times, the Albanians are the most ancient race in South-Eastern Europe. The same well-marked division which partitioned the country in early days between the kingdoms of Illyria and Molossia is to be found to-day in the River Shkumb (the route of the *Via Egnatia*, the great Roman artery between East and West), dividing the two main sections of the population.

But, in spite of differences among themselves of religion, dialect, and social institutions, the Albanians have always maintained a race—as distinct from a national—consciousness, and are clearly marked off from other races and nations of the Balkan Peninsula.

Their country has been overrun in turn by Celts, Romans, Goths, Serbs, Bulgars, Venetians (on the coast-line), and Turks, but the people have preserved through all the ages their individuality, their language, customs, and traditions.

It is this negative racial tenacity in their mountain fastnesses rather than any positive contribution to history that invests the Albanians with importance to-day when the principle of nationality appears at last to be coming into its own.

Under the Roman Empire modern Albania was divided between the three provinces of Dalmatia, Macedonia, and Epirus. In the fourth century A.D., on the partition of that Empire, Albania was included in the Eastern or Byzantine Empire, the northern portion of the country falling within the province of

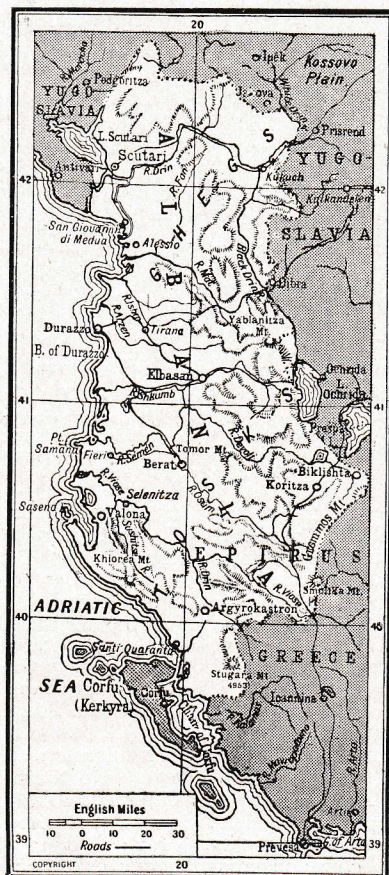
Dyrrachium (Durazzo), and the southern in the province of Nicopolis.

For the next ten centuries Albanian history is for the most part a record of successive invasions. Following the Goths in the fourth and fifth centuries came the Slavs in the north and the Bulgars in the south. In the thirteenth and fourteenth centuries Sicilian kings of the House of Anjou held sway in Central Albania, but in 1331 Stephen Dushan incorporated the whole country in his great Serbian Empire.

The brief period of native rule that ensued both for Northern and Southern Albania was the prelude of the Turkish invasion early in the fifteenth century. The process of absorption by the

Ottoman Empire was relieved by the heroic struggle of the north-erners under George Castriotis (Skanderbeg). Taken at an early age to Constantinople as a hostage for his father John Castriota, the Lord of Croia, George Castriotis had gained the favour of Sultan Murad II. and commanded a Turkish army in Asia Minor when only eighteen years old. In 1443 he was sent at the head of another Turkish army against the King of Hungary, but on being defeated withdrew to Albania, took possession of his native Croia, and was proclaimed Chief of the League of the Albanian Peoples. For more than twenty years he proved victorious over the Turks in a number of campaigns.

The year after the Sultan Mohammed II. had abandoned the attempt to conquer Albania, Skanderbeg died, bequeathing his realm to the Venetian Republic as the only



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authority available that could hope to withstand the Turk. Twelve years later the conquest of Albania by the Turks was complete, with the exception of the most mountainous districts and the Venetian possessions of Durazzo, Antivari, and Dulcigno.

But although Turkish supremacy was established over the country, the degree of administrative control exercised was slight. Rivalry between the different clans was encouraged with a view to keeping Albania as a whole weak. In course of time this policy defeated its purpose by allowing individual chiefs to concentrate power in their own hands.

In 1760 Bushat Pasha of Scutari started an hereditary pashalik that survived until 1830; and about the same time Ali of

Albanians until the national aspirations of their Balkan neighbours threatened encroachments more to be dreaded than the nominal suzerainty of the Turk.

By the Treaty of Berlin (1878) the punishment meted out to Turkey involved the surrender of two Albanian towns to Montenegro. An Albanian League was formed to resist the cession of territory, and for more than a year made good their cause in the field. A compromise was effected in 1880 at the intervention of Great Britain; the towns in dispute remained Albanian, and an Albanian coast town was handed over to Montenegro in their stead.

The League was forcibly suppressed by Turkey, only to be revived the next year in order to resist the transfer to Greece



THE UMBRELLA OF CIVILIZATION ENTERS THE HIGHLANDS

In the background is the custom-house of Valona; in the foreground are the umbrellas of Italy; upon Tosk highlanders are strange coats and parts of seamen's foul-weather dress. These are results of Italy's use of Valona as a naval station. The needs of her sailors made the best market that Tosk ever grew rich on

Tepelen made himself Bey of his native place; he was subsequently appointed Pasha of Janina, and for the next thirty-four years maintained an independent existence with some measure of European prominence. His aggressions made him master over Southern Albania, Epirus, and Thessaly, and ultimately brought him into conflict with the Turks.

Ali Pasha's tyrannous rule not only broke up the old feudal system of tribal chiefs in Central and Southern Albania, but it also sowed the first seeds of a national consciousness in Albania, owing to the number of Albanian troops that he raised to fight in his latter years against the Turk. This consciousness, however, remained quiescent among the

of certain Albanian territory in the south. From that date until 1908, the year of the Young Turk movement, Albanian history was concerned with domestic feuds rather than international affairs.

The Young Turkish programme was enthusiastically received by both the Moslem and the Christian inhabitants of Albania, but disillusionment soon followed when the Young Turks made a start on the Albanians with their policy of Turkification. For three years, 1909 to 1912, Northern Albania was in revolt. Central and Southern Albania remained quiet, and were able to gauge the trend of the Young Turks' policy when their newly established national schools were suppressed. Early in 1912 the rebellion

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in the north broke out again on a more organized scale—the Albanians occupied Uskub and threatened Salonika.

The Turkish Government, finding itself compelled to surrender to their demands, promised autonomy. A Central Albanian Committee, sitting mainly at Elbasan and Koritza, was formed, and declaring its neutrality in the Balkan War appealed to the Powers for the recognition of Albania's independence. On November 28th, 1912, a congress of Albanian notables at Valona proclaimed the independence of Albania, with Ismail Kemal Bey as President. On December 20th the Powers, during Balkan-Turkish peace negotiations, recognized autonomous Albania.

With the resumption of hostilities, however, in February, 1913, the Greek forces captured Janina, and when the Treaty of London was signed on May 30th, 1913, the question of the settlement of Albania was reserved for the future decision of the Powers. A commission was sent out to fix the boundaries of the new State.

A Six Months' Ruler from Germany

The question of a ruler of the new Albania was settled by the Powers in favour of Prince William of Wied, who landed at Durazzo on March 7th, 1914; but in six months he had not been able to go beyond that town, and he fled the country on September 4th as a result of the Great War. His brief rule was marked by a struggle between Albanians and Greeks in the south for the possession of Koritza, and clan fighting between Essad Pasha and Ismail Kemal Bey, rival members of the Albanian Government.

ALBANIA: FACTS AND FIGURES

The Country

Independent State (native name *Skypanie*) of the Balkans on the Adriatic Sea lying between Yugo-Slavia (Kingdom of Serbs, Croats, and Slovenes) and Greece. Area about 11,000 square miles, and population, estimated on boundaries settled by League of Nations in 1921, about 850,000.

Government

Albania is nominally a constitutional monarchy, the place of the sovereign being taken for the present by a Council of four Regents, representing the four religious divisions of the population. Orthodox Mahomedan, Bektashi (or Protestant) Mahomedan, Orthodox Christian, and Roman Catholic. The Regents, with the Cabinet, form a Superior Council of State, acting in an advisory capacity. The executive authority is vested in a Cabinet, under a Prime Minister, who is appointed by the Regents. Parliament consists of a single Chamber, the deputies being elected on the basis of one to 12,000 inhabitants on the double election system—i.e., through electoral colleges.

Commerce and Industries

Much of the country is uncultivated, the greater part being mountainous and wild, except the very fertile districts along the Adriatic coast and

On entering the war on the Allied side, Italy established a claim to Albania, and while the Austrians were in possession of the north, her troops, based on Valona, occupied the south. But difficulties with the Albanians, and the far-sightedness of a new Ministry in Rome, prompted Italy to conclude a treaty with the Tirana Government, which recognized the complete independence of Albania, while acknowledging the special interests of Italy in the country.

New Possibilities of National Growth

In December, 1920, Albania was admitted as a member of the League of Nations. Trouble with the Serbians on her northern frontier, and with the Greeks in the south, caused her to submit her differences with her neighbours to the Council of the League, and in August, 1921, it was announced that she was to be confirmed in her 1913 boundaries, with slight modifications in the north and north-east to meet the Serbian objections.

Until 1913 Albania had never been a single State, and the experiment of those days was too brief to allow any reliable opinion to be formed as to her capacity for self-government. The end of the Great War found her split up into no fewer than six different sections, but the national sense had been quickened, and given freedom from outside intrigue, the Albanians are confident that under the new order they will enjoy for the first time in their national history the advantages of an enlightened and progressive administration under electoral control.

round Koritza, and also part of the central plateau. Tobacco, wool, and olive oil are chief products, flocks and herds providing main subsistence of the people.

No national currency.

Communications

No railways and no roads in Central Albania. Military roads made by the Italians in the south, and also one in north, connecting Durazzo and Tirana with Alessio and Scutari. Boyana is only navigable river. Five seaports on Adriatic.

Religion and Education

About one-third of population are Christian (Roman Catholic and Orthodox), and two-thirds Mahomedan. Education under Turks was severely restricted, but has been greatly enlarged since independence was proclaimed. Only one school, a Protestant girls' school at Koritza, opened in 1891, was able to keep open without interruption. Since 1912, no fewer than 528 schools have opened.

Chief Towns

Provisional capital, Durazzo (5,000); Scutari (32,000); Elbasan (13,000); Tirana (12,000); Argyrokastron (12,000); Koritza (8,000); Valona (6,500).



ARAB MARABOUT AND HIS OPEN AIR DESERT SCHOOL

By such simple schools as this, the Arab religious man, or Marabout, overcomes Berber heretics and Christian missionaries. His method is to take his pupils very young and train them to recite by heart the orthodox doctrines of Islam and important passages of the Koran. He treats worldly knowledge as vanity, and his success in making ignorant fanatics worries the French, who grant the rights of citizenship to natives over 25 who can read or write

Photo. Donald McLeish